

we have not an evidence of the unchanged and unchangeable character of the church of Rome, of her hatred to the Bible, and her cruel and persecuting spirit, and that, too, in the nineteenth century, then I ask you to inform me what kind of evidence you would deem sufficient. If more is wanted, I must needs point you to the Bible configuration in the vicinity of Champlain, in the land of the pontians, or direct you to the destruction of the inquisition at Madrid, by a living witness, who directed a devoted band to the achievement; or even direct you to the present inquisition in the Eternal City.



BYTOWN, (P. W.) JULY 13, 1850.

### THE GRAND LODGE.

The Grand Lodge of British North America, met at Hamilton on the 18th June, and continued in session for three days, the Chair being occupied by George Benjamin Esq, the Right Worshipful Grand Master.

In the opening address—which we regret being unable to publish in full—the Grand Master pointed to the necessary amendments required to the Rules and regulations, and laid on the table the amendments proposed, which were subsequently referred to a special Committee, and reported to the Grand Lodge with very little amendment. The principal feature in the amended regulations, is the division of the Western or Upper Provinces into four Orange Ridings, over each of which a Junior Deputy Grand Master is to preside. The divisions and their names will appear below. The Orange obligation being considered too long, it was considerably abbreviated, and in some parts altered, though not materially in its general meaning.

As the proceeding of the Grand Lodge, will shortly be printed in full, and furnished to the Brethren, we shall not at present make any further remarks concerning them. We cannot here, however refrain from expressing our sincere satisfaction at the re-election of George Benjamin Esq, to the high and onerous office of Grand Master, an office which he has so long filled with the highest credit to himself, advantage to the Institution, and entire satisfaction to the great body of the brethren. But while we rejoice that he has been wisely retained in his exalted station we cannot but regret that he has signified his intention to resign at the close of his term of office: and we feel perfectly certain, that many will agree with us when we say, that when the Grand Chair is vacated by its present incumbent, it will be very difficult indeed to find as well qualified and as efficient a member of the order to fill his place.

The following are the names of the officers

BENJAMIN Esq, R. W. G. M.

HUNE Esq., S. D. G. M.

EMPLEY Esq., J. D. G. M.

— D. G. M. for C. E.

— M. for N. B.

— M. for N. S.

THOMAS ARMSTRONG, Esq., G. T.

GEO. L. ALLEN, Esq., G. S.

C. G. LE VESCONTE, D. G. S.

The Province has been divided into four Orange Ridings, over each of which the Grand Lodge has appointed a D. G. M. to preside. The following are the divisions.

WEST RIDING.—Counties of Essex, Kent, Lambton, Middlesex, Norfolk, Elgin, Huron, Bruce, Oxford, Perth, Wentworth, and Brant.

—J. LEE, Esq., D. G. M.

HORN RIDING.—Counties of Simcoe, Waterloo, Haldimand, Halton, Lincoln, Welland, Four Ridings of York, Wellington, Peel, and Grey. — R. DENSEY, Esq., D. G. M.

CENTRE RIDING.—Counties of Durham, Northumberland, Prince Edward, Addington, Leeds, Peterborough, Victoria, Hastings, Lennox, Frontinac, and Grenville.—R. H. THORP, Esq., D. G. M.

EAST RIDING.—Counties of Ottawa, Glengary, Stornont, Carleton, Lanark, Prescott, Russell, Dundas and Renfrew.—JAMES BELL, Esq., D. G. M.

The next Annual Meeting of the Grand Lodge will take place at Drummondville.

At the close of the meeting, the Grand Master, addressed the Brethren as follows:—

Brethren & Companions,

I return you my thanks for the vote you have just recorded. And at the same time feel it my duty to state to you the course I intend to pursue. For many years I have been a member of this Grand Lodge, and have never failed in giving my attendance. Seven years ago, when we last met in this city, I commenced that system of reform in our order, which I saw was essential to the well working of our principles, and at this present meeting I have succeeded in passing the list of the plans, which I consider will enable those who come after me to manage the Institution with much less labor, than has fallen upon me. Correspondence need no longer lay over, for a year, before it is answered; and the complete Rules and Regulations now adopted will enable every member of our order to know his duty. The finances of the Institution are in an improved condition, and will enable us to circulate far and wide the additional instructions we have to give. Unsolicited I was placed at the head of this Institution, and for two years my Brethren, gave no signs of dissatisfaction. But it soon began to be felt, that the advice I had given that we should not let ourselves be made subservient to any party was generally acted upon: and those who had been in the habit of commanding our assistance, found their influence fail. They were not of us; but they found a few ears amongst us, willing to aid in pulling me down from the position, in which your confidence had placed me. At the Grand Lodge meeting in 1848 it was my full intention to resign, but when I met my Brethren, I found that some of them had had their minds poisoned against me, and indirectly I was told, that I was to be displaced. I felt, that I had discharged my duty. I felt I had violated no trust:—I felt that the order had not retrograded under my management, and I also felt that if it was intended to displace me, I should have been spoken to. Under these circumstances I determined to rely on the justice of my Brethren, and did not retire; but was again honored with your confidence. In June 1849 I again came prepared to resign; but found the enemies of our order had again been at work; and that while openly and avowed opposition was conducted against a worthy officer of the institution, secretly the same and additional influence were at work against me. Finding this, and at the last moment discovering that something akin to conspiracy was at work, I again determined to rely upon the justice of my Brethren, and was again most triumphantly retained in your full confidence. I scarcely was I seated, than it was

announced to me, that I must look for opposition for the future. I came amongst you this time prepared to meet the intrigues, and I have succeeded in proving the charges formerly brought against me, infamous fabrications, and forgeries. You replaced me, or rather you retained me in my high position by acclamation. Having thus, as well for the Institution, as myself, disproved the foul calumnies of unworthy men,—having matters in such a position, that my successor will not be troubled with many difficulties, I announce to you, that it is not my intention, to allow myself again to be put in nomination for the high office I occupy. But in descending from the Grand Master's Chair, I shall continue a member of the order over which I have so long presided.

Brother Bethune D. G. M. then returned thanks and said it was pleasing to his heart to find that those who had opposed him on a former occasion had seen good reason to change their opinions and had so cordially supported him on this occasion, this fact was more pleasing to him even, than the occupation of the chair he now filled.—For the next year he had no doubt matters would work harmoniously in the Society. Brother Benjamin had told them that he should retire; and some of them might be looking to him to fill the place of Bro. Benjamin, but he could assure them that this never could or would be the case. To discharge the duties as they had been discharged by Bro. Benjamin required great energy and ability, and he felt that old age was too sensibly creeping over him, to allow him to assume such duties. They must look elsewhere for a successor to Bro. Benjamin, though he confessed, he did not know where. They must also be prepared to place a successor in the chair which he occupied. But he desired them to remember that he did not intend to leave the order, his certificate was deposited in his Lodge chest, and there it would remain till he died.

The Grand Lodge then adjourned.

### THE TWELFTH OF JULY IN BYTOWN.

In consequence of severe indisposition we were unable to attend to the celebration of the "glorious anniversary," which circumstance, although a matter of much regret and loss to us, will not be so to our readers, as we have been furnished with the accompanying report of the proceedings of the day by the Secretary of L. O. L. No. 126, who took part in the affair.

"According to appointment, the Bytown Lodges met at 9 o'clock, A. M., in the Town Hall, West Ward Market, when the Chair was taken by the Worshipful District Master, Francis Abbott, the Deputy's Chair being occupied by Brother Thomas Langrell, W. M. of L. O. L. No. 119. The Lodge was opened in due form and the business of the day proceeded with.

After the business of the Order was over, the Lodge was closed with solemn prayer, and the Brethren proceeded to the English Church, at 11 o'clock, where they were addressed in an appropriate and impressive manner, by the Rev. S. S. STRONG—who has always proved himself the tried and steady friend of the Orange or Protestant cause—from the following text, which he handled with his usual ability and eloquence. General Epistle of Jude, and part of the 3rd verse—"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

In the afternoon, the Brethren attended the Wesleyan Methodist Church, where they heard an excellent Sermon from the Rev. E. SHERRARD, County Grand Chaplain, from the 23rd Chapter of Numbers, and 23rd verse.—According to this time it shall be said of Jacob and of Israel, "What hath God wrought?" The Rev. Gentleman did ample justice to his text, and handled his subject ably and skillfully.

Thus, by attending unanimously, the English and the Methodist Churches, have the Orangemen of Bytown shown to the world that they can forget and lose sight of all sectarian differences, and unite together to work for the general welfare of the Protestant Religion. This is as it should be; the Orange Institution is